THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Her children arise up, and call her blessed; her husband also, and he praiseth her" PROVERBS 31: 28.

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A BETTER UNDERSTANDING*

PRESIDENT HEBER J. GRANT

I BELIEVE the hymn that has just been sung is entitled to the very place it occupies, namely, the first of the inspired hymns in our hymn book:

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world."

If "Mormonism," so-called, is what it purports to be, it is the brightest star to-day in all the world from a religious standpoint. Certainly "a brighter day majestic rises on the world" if God has visited this earth; if Jesus Christ has established His Church—and, that He has done so, every Latter-day Saint acknowledges and believes.

"The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine."

And all over the wide world to-day this message of the Gospel of Jesus Christ is being proclaimed.

"The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand."

Nothing in all the world is more wonderful, in the way of upbuilding and progress, than what is being accomplished in the Holy Land. Cities are springing up like magic. "The Gentile

*Address delivered in the Tabernacle, Salt Lake City, Utah, on the occasion of a conference of the Ensign Stake held Sunday, March 22, 1925.

fullness" has come in, and "Judah's remnant" is gathering to Canaan.

Joseph Smith announced that Jerusalem would be redeemed in the due time of the Lord; and the late Apostle Orson Hyde predicted that the British Empire would take the lead in the accomplishment of that glorious enterprise. So, when the British general, with his troops, marched into Jerusalem, all true Latter-day Saints rejoiced.

"Jehovah speaks! Let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His covenant people to receive."

"Angels from heaven . . ."

And we announce it to all the world: John the Baptist laid his hands upon the heads of Joseph Smith and Oliver Cowdery, ordaining them to the Aaronic Priesthood, with the power to baptise, and, after doing so, commanded them to baptise each other.

"Angels from heaven, and truth from earth . . ."

The Book of Mormon, "truth from earth"—dug up from the ground, revealed, and translated by the power of God through Joseph Smith—a new witness, sustaining and upholding all the teachings of the Saviour as recorded in the Bible.

"Angel's from heaven, and truth from earth
Have met, and both have record borne;
Thus Zion's light is bursting forth,
To cheer her children's glad return."

PARLEY P. PRATT.

We have in this book of Latter-day Saint hymns many inspirational and prophetic poems written by Parley P. Pratt. He was wonderfully gifted, writing nearly one hundred years ago, almost immediately after the organisation of the Church; and as the years come and go and these prophetic hymns testify to every thoughtful individual—whether "Mormon" or not—of the inspiration of this man in foretelling events that were to come.

I have just returned from a trip of nearly six weeks, visiting the California Mission, holding meetings in San Francisco, Oakland and Ocean Park; visiting a small part of the Central States Mission, and also holding meetings in New Orleans; Jacksonville; Florida, and Atlanta, Georgia.

While in the South, I met a gentleman who was one of a Commission that came to Utah to investigate various agricultural products of this country, the texture of the soil, and the opportunities for farmers. With that Commission I had the privilege of going up to the Agricultural Experiment Station just north of Farmington, a branch of the Agricultural College at Logan.

I was conversing with this gentleman recently, and he said: "Mr. Grant, the great trouble with this whole southern country is that the youth, the manhood, the force of the whole country, was practically lost in the Civil War. There is hardly a family that was not affected; and in many cases the entire male part of the family was wiped out at that time."

Josiah Quincy said, speaking of the vital questions concerning the American people:

"Smith recognised the curse and iniquity of slavery, though he opposed the methods of the Abolitionists. His plan was for the Nation to pay for the slaves from the sale of the public lands. 'Congress' he said, 'should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognised by the Constitution and foment insurrection.' It may be worth while to remark that Smith's plan was publicly advocated, eleven years later, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance 'with the interests of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British Nation bought the West Indian slaves.' He further says that the 'United States will be brought to give every inch of their public lands for a purpose like this.' We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?"

There were no "war clouds" discernible when the Prophet Joseph Smith advocated the policy that was suggested by Mr. Emerson, eleven years later, when the "war clouds" were gathering.

Proceeding with his narrative, Mr. Quincy makes this statement regarding Joseph Smith:

"Born in the lowest ranks of poverty, without booklearning . . . he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human beings and shaped human lives as this Joseph. His influence, whether for good or evil, is potent to-day, and the end is not yet."

Mr. Quincy referred to him as a man who was accepted by hundreds of thousands as a direct emissary from the Most High; and that he achieved a degree of prosperity which few men had ever known, and that he finally met a martyr's death, forty-three days after this interview had occurred. Mr. Quincy continues:

"When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him.

"'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent.'" And that is said of him by every thoughtful student to-day.

Josiah Quincy goes on to say:

"A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognised in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance."

In conclusion the writer says:

"I have endeavoured to give the details of my visit to the 'Mormon' prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I can not help him out of the difficulty. I myself stand helpless before the puzzle."

This man, who met Joseph Smith forty-three days before his martyrdom, said that he did not know what to think of him. As I traveled through the South upon my recent trip, I thought: Oh, that the people of this country had only seen fit to listen to the inspired counsel of a prophet of the living God, so that they might have avoided the terrible, fratricidal war which cost the lives of the best blood of the South as well as the North! On this recent trip, as on every other trip I have ever taken, there were many circumstances and incidents calculated in their very nature to strengthen my faith, my love of God, and my determination to try to serve my Heavenly Father in the Church of Jesus Christ with full purpose of heart.

I rejoice over the wonderful change in the attitude of the people of the South toward the Latter-day Saints. Only a few short years ago it was acknowledged that every Elder who went into the Southern States took his life in his hands. Some of our choicest Elders have been killed there while proclaiming the

Gospel. Newspapers that have absolutely refused, in the past, to take paid advertisements announcing the meetings of the Latter-day Saints, not only took such announcements upon my recent trip, but they wrote very creditable and very fair synopses of what I said, attempting to avoid any injustice to our people, and giving space in their papers to the very language that I used in explaining our faith, our hopes and doctrines. I met a number of the editors and was very kindly received by them. I was astonished to find the remarkable change of sentiment toward us in the South. It was a delight also to note the prosperity of the Saints in comparison to what it was some years ago. We are erecting, in Atlanta, Georgia, the headquarters of our Mission, a very splendid chapel, which will cost in the neighbourhood of fifty thousand dollars. It will be completed within the next sixty or ninety days.

I had the pleasure of meeting some of the leading business men of the city and they commented upon the splendid man who presides over our Mission there. They spoke of him as "a fine, upright, outstanding man," and of the Latter-day Saints in that section as "a fine class of people." They also referred to the church building we are erecting and expressed their pleasure that we have seen fit to permanently anchor ourselves in Atlanta, Georgia. A fine mission home has been erected there, in which President Charles A. Callis and his family are very comfortably located. The new chapel that is being erected will have excellent accommodations for the mission headquarters of the Southern States Mission.

We have a comfortable mission home and a good chapel in Chicago, where I also visited. We have a very splendid meeting house, in which I had the opportunity of speaking, in Ocean Park; and a very choice meeting house in Oakland. The first time I visited in San Francisco we were in a little insignificant hall with perhaps thirty people in attendance; but at the meeting so recently held in San Francisco several hundred people were present; and the meeting-house must be enlarged. I am sure there were seven hundred or eight hundred people in attendance at the meeting in Oakland. The chapel is a very creditable building.

All over the United States we are getting a foothold, materially as well as spiritually, and we are becoming known as an absolutely sincere and God-fearing, upright people. This is being acknowledged to me wherever I go, in every land and in every clime. I remember encountering a very different attitude when I was the junior member of the Quorum of the Apostles. Time and time again, on the train, men have shut up their fists and with their teeth together they have said that if they had their way they would have the guns at Fort Douglas trained on the Tabernacle and have it annihilated, and they would like to have it full

of people when that was done. That was the kind of spirit that many people had.

As I say, the missionaries in the Southern States took their lives in their hands, and when a boy or a girl was converted to the Gospel of Jesus Christ, and the parents gave their consent for such to be baptised, some of the members of that identical family thought it was their duty to kill the "Mormon" Elder who baptised that girl or her brother.

The late President Moses W. Taylor was secretary of the Southern States Mission for several years. He traveled with me through Arizona, New Mexico and Colorado upon one trip nearly thirty years ago, and related some of his experiences. He told me of some orphans; one of them, a girl, had embraced the Gospel. Her brother was away from home at the time. When he returned and heard that his sister had become a Latter-day Saint, or a "Mormon," he arranged with one of his friends to way-lay the Elder who had baptised her, and his companion, with the intention of killing them. He felt that his sister had gone as bad almost, he said, as though she had become a common prostitute, because she had joined the "Mormon" Church.

Those men went out into the woods knowing that the Elders were coming to hold a meeting there on a certain night. They selected a spot that they thought was the very best place for killing these two young men, and hid themselves in the bushes. There was a tree that had fallen right across the path, and they agreed that when the Elders came to that tree, and just as they would step up on it, each one of them would shoot. Just before the young missionaries got to that fallen tree they stopped. One of them turned to the other and said: "Now, let us kneel down at this tree, as though it were an altar, and supplicate God for the guidance of His Spirit as we go into this town." The brother turned to his companion and said: "We will let them pray. They usually let a criminal confess his sins before he is killed."

The boys knelt down there and they thanked God for a knowledge that He lived. They thanked God for a knowledge that Jesus is the Christ, the Saviour of the world, and that Joseph Smith was a prophet of God. They thanked the Lord for the Gospel and that their parents had been so true to it. They prayed for strength and power to live worthy of such parents as they had, that they might walk in righteousness in their footsteps. Then they specially mentioned their gratitude to God that a lovely, sweet girl had found the Gospel of Jesus Christ and rendered obedience to it. They prayed that she might be preserved from harm and evil, and remain true. The brother turned and said: "Lower your gun—lower your gun! I would as soon shoot an angel of God as one of those boys!"

I thank the Lord that the people all over the world are finding that the Latter-day Saint missionaries are doing—what? They

are giving the greatest possible evidence of faith in God. The first great commandment, we are told, is to love God with all our heart, might, mind and strength; and the second commandment is like unto it, that we love our neighbour as ourselves. A handful of "Mormon" missionaries, nearly two thousand strong, all over the wide world are giving their lives and all that is in them, at their own expense or the expense of their families, because of their love for their fellowmen and because of their knowledge that God lives; that Jesus is the Christ, and the knowledge that they have the Truth to give to the world. They could earn seventy-five or a hundred dollars each a month if they were home. It is costing from forty to sixty dollars a month earth to keep them in the mission field. We are thus expending millions of dollars—for what? Not for earthly reward, but because of our love for our fellow-men; and to proclaim to them the restitution to the earth of the Gospel of the Lord Jesus Christ, the plan of life and salvation.

May God help all of us, who have a knowledge of the divinity of this work, to so order our lives that they shall proclaim that truth to the world, is my prayer, and I ask it in the name of Jesus Christ. Amen.

MOTHER

You were so young, and so brave, and light-hearted
In those far days when we played by your side;
Beautiful days, that have long since departed,
Leaving their fragrance, like flowers that have died.

Young, with a youth that the years have not altered,
Youth of the spirit—strong, gallant, and gay.
Brave with a courage that never has faltered,
Dark though the outlook, and rugged the way.

What though the heavens lowered threat'ningly o'er us
And the dark clouds of misfortunes unfurled,
Calm, reassuring, your dear face before us
Gladdened with sunlight our small childish world.

We had not learned that such tender beguiling
Was of a mother's existence a part;
E'er for her dear ones she needs must keep smiling
E'en though the pain of death stifles her heart.

Ah, who can dwell, but with tender emotion
On a loved mother's kind smiles and fond tears,
Fail to respond to the selfless devotion
Constant and true through the fast changing years.

May this fair blossom then serve as a token
Of all your love means to those you hold dear;
May it convey all our lips leave unspoken—
All the sweet vows that your heart longs to hear.

Estelle Webb Thomas in *Young Woman's Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 7, 1925

EDITORIAL

MOTHER

THE CONGRESS of the United States, in 1914, authorised the President to designate by annual proclamation the second Sunday in May to be observed as "Mother's Day." Since that time the day named has been duly set apart as one on which the peoples of the United States have by special program and service given expression to their love for Mother. This practice is customary in the Church both at home and abroad, not because the President of the United States proclaims the second Sunday in May as "Mother's Day," but because the Church teaches that Mother and motherhood should be honoured. Mother is a co-worker with God in caring for the immortal spirits that must come to this earth in compliance with the plan of salvation. No matter where the land is nor what the views and customs of the land are, members of the Church to be found there honour Mother and her holy calling.

It is usual on "Mother's Day" to present Mother with a white carnation. The beauty of the carnation and its delicate perfume properly symbolise the endearing charms of motherhood. As the workings of Nature result in a beautiful white flower which gladdens the heart of man, so the acts of Mother make of her life a sermon that edifies and exalts the lives of those who will but observe and apply. As does the flower give of its store of rich aroma to gladden the heart, so Mother gives of her seemingly infinite store of kindness, thoughtfulness, and love to enrich life.

Paul admirably set forth the attributes of Mother when he proclaimed the excellence of charity. For Mother "suffereth long, and is kind;" Mother "beareth all things, believeth all things, hopeth all things, endureth all things", and Mother "never faileth."

From the time at which Mother visits the valley of death's shadow to bring her child into the world until the moment when God calls her home, she lives a life of sacrifice. Is not Mother supremely kind? We take our woes to her fully assured that we shall find kindness and comfort. Mother beareth or endureth all things for our sake. Though others may revile and persecute and condemn her son, yet Mother believes, and hopes and will endure all things for him. Oh what comfort and solace does man find

in the knowledge that though he were to lose all, including friends and love and the honours of men, Mother will never fail him! She is a bulwark of strength that saves and sustains. Is not Mother in truth the embodiment of charity, a God-like attribute?

Can a man repay his Mother? Mother says he can. But Mother is too easily repaid. Many are too prone to be unmindful of her comfort for she is so readily comforted. "Mother's Day" is a day when we should resolve anew to reward Mother. Her hopes and dreams are wrapped up in us. If our achievements reward her, then we should repay by achieving. If she has made it possible for us to serve then we should reward her by proving that her sacrifice has resulted in good to mankind. She gave us purity of soul and a spotless character; if we retain them her tears of joy shall moisten our brow. We should return love for love; kindness should be returned for kindness; and thoughtfulness deserves thoughtfulness in return. Mother will rejoice beyond measure for all her sacrifice if we will but thus order our lives and direct our aim.

F. Artell Smith

OUR CONFERENCES

Of necessity this Mission, in common with others, is divided into geographical units; and in each of these districts periodical gatherings, called conferences, take place. The conferences are occasions of joyous interest to all concerned; and each marks the consummation of a long period of preparation on the part of both missionaries and local residents. It is quite the rule for the Mission President or his personal representative to be present, together with other Mission officers; and members of the several branches within the district attend in large numbers.

Conference meetings are not infrequently attended by many friends of the Church, and by earnest inquirers and investigators. Small wonder is there that every interested soul who can possibly attend is present at these conferences of ours.

To the missionaries these gatherings are of warm and welcome interest in a particular and personal sense. On these occasions the Traveling Elders of the district come together in happy reunion; and by their reports of labours accomplished, of unique experiences, of incidents by which their testimony relating to the Gospel work has been enlarged or intensified, they encourage, strengthen, and edify one another. It is not surprising that missionaries of one district experience a yearning desire to attend other conferences than those of their own respective locality, or that requests for individual leave of absence of missionaries from one district to go to another at conference time are received at headquarters quite regularly. Such applications are usually ap-

proved when good and really supporting reasons are given; but so many requests of the kind are now being received that regulation involving restriction is necessary.

The absence of duly assigned missionaries from their fields, even for so short a period as is required to go to a distant district, attend conference, and return, causes serious interruptions in the service. Moreover, it is desirable that the special Priesthood or Missionary meetings held in connection with the conference shall be devoted to the important questions relating to the particular district concerned; and in order that individual attention may be given to each worker, the Mission President desires to meet small rather than large groups of Elders at such meetings.

It is therefore requested that, unless there is weighty reason for an Elder desiring to leave his district to attend conference in another, requests for such a leave of absence be not made. Conference Presidents will please consider the conditions of every case before endorsing the application and forwarding it to the Mission President. It is generally known that except in cases of exigency no missionary is to leave his district without authorisation.

It is neither improbable nor improper that all the missionaries would like to attend all the conferences; but to make such a desire of possible realisation would be to seriously retard our work, and to thwart some of the most important purposes for which district conferences are held. In a measure, these conferences in the Missions are comparable to Stake Conferences at home and not to General Conferences of the Church.—J. E. T.

A NOTABLE GATHERING

The Royal Microscopical Society held its annual conference at Sheffield, beginning April 20 and lasting three days. Dr. James E. Talmage, who has been a Fellow of the Society since 1891, was in attendance throughout. Morning sessions were held at which papers dealing with a wide range of subjects relating to the microscope and its varied uses were presented. The afternoons were devoted to visits to steel works, cutlery establishments and other industrial institutions of note. During the evenings official receptions occupied the time; and among these were functions given by the Lord Mayor and Lady Mayoress, the Vice-Chancellor of the University of Sheffield, and by the Master and Mistress Cutler. The application of the microscope to the examination of steel and other metallic products, and its use in the manufacture of paper, textiles, etc., was emphasised in many papers.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Lowell.

NINETY-FIFTH ANNUAL CONFERENCE

THE NINETY-FIFTH ANNUAL GENERAL CONFERENCE of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Saturday, April 4th, with President Heber J. Grant presiding and conducting the exercises. The great auditorium was filled to capacity. The attendance, which was unusually large for an opening session, represented wards, stakes and missions from Canada to Mexico, and from New York to California. The usual seating arrangements were observed, sections having been reserved for the general officers of the auxiliary organisations, for mission presidents, for various Church boards and committees and for the various organisations of the Priesthood. All of the twenty-six General Authorities were in attendance except President Charles W. Penrose who was absent because of feeble health, President James E. Talmage who is presiding over the European Missions, and President Levi Edgar Young who is in New York.

All the proceedings of the conference were broadcasted by radio to the world. The amplifier and microphone were situated on the topmost pulpit. Amplifier horns and sounding box, which helped the natural, wonderful acoustics of the auditorium, hung suspended from the ceiling near the front. Speech amplifiers were also installed in the Assembly Hall and set up on the grounds, thus enabling thousands in overflow meetings to hear the proceedings in the Tabernacle.

PRESIDENT GRANT, in his opening address, expressed gratitude for the large attendance, which showed the interest members of the Church have in the work of the Lord.

He was pleased to be able to report, he said, that progress made by the Church has been manifest during the year past. He remarked that this is the usual report, for there probably never has been a year since the Church was organised when it has not grown and prospered, each year having been in advance of the preceding.

President Grant read the financial and statistical reports of the Church. The following is a statement of the expenditures from the tithes for the year 1924:

Stake and Ward purposes: There has been returned from the tithes to the stakes and wards for their maintenance and operation, $1,352,773.43.

Education: Expended for the maintenance and operation of Church Schools, $727,808.93.

Temples: Expended for the construction, maintenance and operation of Temples, $442,018.46.

Charities: For the care of the worthy poor and other charitable purposes, including hospital treatment, $175,520.77.

Missions: For the maintenance and operation of all the missions

and for the erection of places of worship and other buildings in the missions, $700,664.09.

Total, $3,398,785.68, which has been taken from the tithes and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church Schools and Temples, for charities, and for mission activities.

Other charities: In addition to charities paid out of the tithes, as above stated, there have also been disbursed from the fast offerings, the Relief Society and other charities, $489,406.61, which, added to the $175,520.77 paid from the tithes, makes a total of Church charities, $664,927.38.

Statistical statement—Statistical and other reports compiled from the Church records for the year 1924:

Church growth: Children blessed and entered on the records of the Church in the stakes and missions, 19,955.

Children baptised in the stakes and missions, 14,047.

Converts baptised and entered on the records of the stakes and missions, 7,566.

The organised stakes of Zion number 94.

The number of wards is 907.

The number of independent branches connected with the stakes, 70.

Missions, 24.

Branches in missions, 654.

Social statistics: Birth rate, per thousand, 33.

Death rate, per thousand, 7.3.

Marriage rate, per thousand, 13.

Number of persons divorced in the year 1924, 256.

Families owning their own homes, 72 per cent.

A report of the missionary work—this will be published in a later edition of the *Star*—was also read by the President.

President Grant expressed regret that President Charles W. Penrose was unable to be in attendance owing to his "very precarious condition" of illness. President Penrose, however, sent his love and greetings, and his message to the Church was: "Live the principles of the Gospel of Jesus Christ."

The President referred to the death, since the last Conference, of President Seymour B. Young and Elder David H. Cannon, for many years president of the St. George Temple. He characterised them as "faithful servants of God."

President Grant reviewed a recent trip he had made to missions in the United States. He reported that gratifying progress is being made in all sections. In vicinities where the Saints were sorely persecuted in the early days of the Church a remarkable change has taken place. The President declared that his reception was so cordial that he could not help but acknowledge that God is at the helm in the consummation of His work on

earth. Absolute freedom was granted the President in all sections to preach the Gospel. He said to his congregations, in reference to what is called "Modernism", that no member of the Church of Jesus Christ of Latter-day Saints could be held in good standing who can not and does not say that Jesus Christ is the literal Son of God and the Saviour of the world.

President Grant urged a stricter observance of the Word of Wisdom. He stated that no man or woman in the Church has the right to hold a responsible position who does not observe the Word of Wisdom. He said that Wilford Woodruff announced from the Tabernacle stand that any member of the Church in a responsible position who can not subscribe to and live the Word of Wisdom should step aside and let one with more faith occupy the position. President Grant reiterated that statement as the official word of the Church leaders to the Saints.

The Saints were exhorted by the President to pay obedience to the Law of Tithing. Prosperity will follow those who obey this law, he said, and eternal life in the Kingdom of God, the greatest of all blessings, will be their reward.

President Grant, in closing, bore a profound testimony to the divinity of the restored Gospel plan. He invoked the blessings of God upon the Saints in their efforts to be true to the principles of the Gospel and to forward the work of the Lord, and upon all mankind who are striving to serve the true and living God.

Elder David O. McKay was the second speaker. He expressed joy at meeting again with the Saints in General Conference. No matter where the Latter-day Saints meet he said, on the islands of the sea or in any country on the globe, there is found the spirit of brotherly love, and the desire to serve the true and living God.

He referred to the persecutions against the early Christians; how Paul the great missionary was villified and slandered. History the speaker said is repeating itself. The truth is misrepresented to-day as in those days and the believers are spoken evil of now as then. This persecution is largely due to ignorance he stated and for the rest to a willful desire on the part of evil-disposed persons to thwart good in all forms. Government and society recognise murder as a crime he said; slander is also a crime, whether or not it is recognised as such, for it is murder of character and reputation.

Elder McKay reported great progress in the European Missions over which he recently presided. He told of a tour he made of the continental missions and contrasted the favorable spirit of the present with the spirit of earlier times when the Elders were persecuted and imprisoned. Leading newspapers in England and Europe are refusing now to publish the vituperative articles of slander against the Latter-day Saints stated Elder McKay; and the members of the Church are working with the Elders to refute

slander and villification and are meeting with remarkable success.

Four great fundamental principles are manifest in the lives of those who live the Gospel said Elder McKay. They are: faith in the Lord Jesus Christ; the doing of His will; accepting His interpretation of the Fatherhood of God; and the living of the Gospel. The embodiment of these principles in the lives of the faithful he declared leads to life eternal.

"Priesthood and miracles" was the subject of an address by Elder Orson F. Whitney. He began with an allusion to the Priesthood conventions recently held in many of the stakes of Zion, stated their purpose, and expressed the joy that he had felt in taking part therein.

Priesthood, said Elder Whitney, means divine authority, and also the men in whom that authority is vested. It is by far the most important thing in the Church of Christ, being, in fact, the rock upon which it rests. There could be no Church without the Priesthood. It is therefore of vital consequence that all the councils and quorums function effectively toward the great ends for which they were instituted. The most enjoyable of the meetings held in connection with the conventions were the ones in which the speakers related instances of the power of the Priesthood that had come under their observation.

Elder Whitney then quoted the Saviour's promise to His disciples, that they who believed in Him should do the works that He did and even greater; and then proceeded to enumerate the leading miracles of the Saviour's ministry. He showed how the Apostles were given the same power, and how they exercised it in the healing of the sick and in other mighty works, the miraculous "signs" that followed the believer, according to the Saviour's promise. No faithful Latter-day Saint doubts this, nor does any other good Christian.

Nevertheless there is a disposition in these modern days to discredit all such things, to do away with everything savouring of the supernatural. "Higher Criticism" or "Modernism" seems to regard this as its special mission. Its advocates virtually declare: "*We* can not do works of that kind, and therefore works of that kind can not be done."

"I concede the first proposition," said the speaker, "but not the second. They who doubt the possibility of miracles are indeed without the power to perform them. But that does not prove that believers lack that power. These doubters have done away with God, or have tried to do away with Him, and consequently are unable to conceive of a higher power than they themselves possess."

Miracles are not contrary to law said Elder Whitney, they are in strict conformity therewith. But there are greater laws and lesser laws, and the greater suspend at times the operation of the lesser. Elisha the Prophet was working in accordance with law

when he caused the sunken ax-head to float. The Law of Gravitation required the ax to stay where it was at the bottom of the stream; but evidently the Prophet knew of a higher law than the law of gravity. He invoked that higher law and "the iron did swim."

Moses was working in accordance with law when he divided the waters of the Red Sea, so that Israel might escape from the pursuing Egyptians; but it was no ordinary law. The same is true of Joshua when he caused the sun and moon to stand still, so that Israel might have light enough to effectually defeat his enemies.

The Latter-day Saints are not strangers to the miraculous workings of divine power. The speaker related experiences of his own in support of this assertion. He told of a woman instantly healed under his hands, when he was a young missionary in the State of Ohio; of icy water tempered in answer to prayer, so that a certain baptism might be performed; of a healing self-administered, he being the subject; and of a young girl, given up by the doctor who said she could not live till the morning, who was healed immediately after he and another Elder had blessed her.

Elder Whitney closed by saying: "Miracles belong to no particular time or place. Wherever and whenever there is a legitimate demand for the exercise of divine power, that power will act, and marvels will result. We worship a God of miracles, and He changeth not. There is but one valid reason for the absence of miracles among any people, and that is the absence of faith. 'All things are possible to him that believeth.'"

(TO BE CONTINUED).

THE WELSH CONFERENCE

THE WELSH annual conference convened on April 19th at Cardiff, Wales. There were in attendance President James E. Talmage and Sister May Booth Talmage, President Ianthus L. Richards and Elder Wendell R. Anderson of the Bristol Conference, as also President Lewis F. Hansen and all the Elders of the Welsh Conference, together with many members, friends and investigators. Special meetings of the Relief Society, the Priesthood, and of missionaries were held in addition to the three general sessions of the conference.

The program rendered in the Sunday School session consisted of a colloquy by ten children of the Pontypool Branch, a vocal solo by Mary Lewis and recitations by Alvin Thomas and Thomas Griffiths. President and Sister Talmage by well-drawn illustrations urged the children to live righteous lives.

In the afternoon and evening, special musical numbers of high order and masterful rendition were prominent features. Miss Olga Bonnell rendered a beautiful vocal solo with piano accompaniment by her sister. The Troedyrhiw Apollo Concert Party,

a noted Welsh choir under the direction of Mr. R. H. Weale, furnished the music for the evening session. A musical feast was had in the rendition of "The Crusaders," "The Image of a Rose," and "Peace Be Still," by the Concert Party. Tenor and baritone solos were rendered by Hayden Adams and Edwin Jones. The soloists and Concert Party were thanked and complimented highly by President Talmage and other speakers.

Addresses were delivered by missionaries in the afternoon and evening. President Hansen showed that by the natural reasoning of man, Joseph Smith might have been called of God, and that by careful analysis of his life and facts it can be proved that he was indeed a prophet of God. Sister Talmage explained the activities of the auxiliary organisations of the Church in training the children from an early age to do good, keep clean in body and mind, and to believe in the divinity of Jesus Christ. The Mission President showed that man can not worship God unless he understands something about Deity and such understanding is given only through revelation from God Himself. In the evening the President showed how futile are the schemings of men against the work of the Lord, and how the wisdom and prudence of men is naught in comparison with the marvelous work of this latter day.

GORDON BURT AFFLECK, Conference Clerk.

FROM THE MISSION FIELD

Departure—Elder John W. Crofts, honourably released from his labours, sailed for his home on the 1st inst., per s.s. *Montrose*.

Releases—The following missionaries have been honourably released from their labours in the British Mission, to return to their homes:

Lewis F. Hansen, the Welsh, the Liverpool, and President of the Welsh Conference.

James D. Moyle, the Norwich, the Liverpool, the London and President of the Norwich Conference.

John W. Crofts, the Nottingham, President of the Welsh Conference, the Nottingham, and the Hull Conference.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN